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Mponge and Fang tribes of the French Congo, with especial reference to the fetishism which the writer defines as belief in the residence of spirits in certain objects of nature. Broadly speaking, these objects fall into three classes in an ascending scale, the charm, the fetish proper, and the relic, chief of which is the ancestral skull. Whatever its exact nature, belief in it is the controlling *motif* of the people among whom it is found.

In tracing the moral and mental results of fetishism Mr. Milligan makes an analysis of the West African character which is sympathetic and illuminating. Against this as background is thrown the story of a missionary's adventures on the coast and in the interior, of his journeys in the steam yacht *Dorothy*, of the establishing of a boy's school, and lastly, of the results of Christianity as an instrument of social and moral progress. Altogether the volume is one of much merit and vivid interest.

HELEN S. OGDEN.

Études Bakango (Notes de Sociologie Coloniale.) Par A. de Calonne Beaufaict. 152 pp. Ills. Mathieu Thone, Liège, 1912. 10 x 7½.

It is pleasant to find in the Belgian administration of the Congo such unmistakable evidence of sympathy with cultural childhood as this work offers. M. de Calonne in these pages deals with a riverine folk whose terrain is no more than a ribbon, a single kilometer in width and 400 in length along the banks and islands of the Welle, between the rapids of Mokwangu and Panga. He sketches their progress in such arts as they need and supplies the beginning of a vocabulary of their speech which they denominate Likango. But the chief theme of the volume is his careful and brilliant discussion of the development of this negro state. They are a folk of but a single industry, their life depends on the fish of the river, and their culture has evolved wholly from the needs of the angler and from the advantages over their neighbors which the art of fishing has given to the Bakango. We are, of course, familiar with the specialization of particular industries within the community in operative classes or castes; this is a wholly new condition to which we are introduced in the study of a race devoted to a single industry and cutting through a succession of other race-communities through their command of the waterway, an interesting parallel with our ancient common law that a charge of trespass might not lie against any one who came by water. He examines with skill the evolution of the social unit, in its origin a patriarchal unit of polygamy but always subject to scission whenever it becomes unwieldy. In a clever computation of the goods of the community unit he states in terms of accountancy that the total fixed capital to assure the livelihood of seven adults and a considerable number of dependent children does not exceed in canoe and nets and all furnishings so minimum a sum as \$20.

WILLIAM CHURCHILL.

La Tripolitaine Interdite. Ghadamès Par Léon Pervinquière. 254 pp. Maps, ill. Hachette et Cie, Paris, 1912. Fr. 5.50. 7½ x 5.

The famous Saharan town of Ghadamès is now in the Italian domain of Libya as a result of the Italian-Turkish war. This book shows Ghadamès* as it is to-day. Pervinquière gives a sketch of its history, still little-known though it is probable that the town antedated the Roman conquest. The distinctive features of the book are that the author tells so much of the town and its people and adorns his narrative with so many photographs. Considering that he employed his camera only under the greatest difficulties he met with surprising success. He shows us in picture and text the somber, roofed streets, groups of the people and the wonderful lake fed from sources of artesian depth that ages ago turned this little area into a garden amid the aridity of its surroundings. The book is the latest and one of the best descriptions of the Ghadamès oasis which comprises only a little over 200 acres, is the home of some 3,000 souls and contains about 25,000 palm trees. It was most flourishing commercially before the recent decline of the Saharan trade between the Mediterranean States and the Sudan which cut off most of its carrying trade.

*Rohlfs wrote that Rhadames was the more accurate transliteration and his spelling is also in use.